

# THE SHEKEL

ל'פנ"ג



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ZION



HATIKVAH (THE HOPE)



O while within a Jewish breast  
Beats true a Jewish heart,  
And Jewish glances turning  
East,  
To Zion fondly dart.




ZIRA CIGARETTES      FACTORY 447 5th DIST. N.J.

5 HATIKVAH 5

# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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## *The President's Message* *by Moe Weinschel*



On November 20, 1997, it was with great pleasure that I attended a Jewish War Veterans dinner for the "Woman of the Year", our noted sculptor and member, Karen Worth. She was being honored for her dedicated work in her community as an Ambulance Emergency Service Volunteer, as an outstanding member of her synagogue, and for her completed terms as Commander of the Jewish War Veterans Post in New City, New York. Naturally her accomplishments as a noted sculptor did not go unnoticed. There were many awards and citations from all the local political figures and from the higher echelons of the Jewish War Veterans. In addition to all the awards, there was a special greeting award from another noted sculptor and AINA member, Alex Shagin. We can all be proud of our multi-talented Karen Worth, who has produced some of our most beautiful numismatic designs.

On another note, we have received several communications expressing fears and dismay about events in Israel. In reply, I can say that we are still planning our Numismatic Study Jubilee Tour March 5 to 19, 1998, with a reminder that we have visited Israel many years and have been welcomed and feted every time. I also wish to reiterate that we are a "non political" organization. We have seen much growth and development since our inception in 1967, and are very proud of our affiliations with Israel Numismatics. The Israel Government Coins and Medals dedicates the profit proceeds for the beautification and restoration of the landscape and we support these efforts by our purchases and visits.

If you are holding off a decision about participating in the Tour, we urge you to reconsider all the factors, and join us in another memorable visit. Based on our past performances, I can promise a "Great Time" with wonderful memories that will provide much to talk about for years to come. Send your reservations in now, so that we can assure the best accommodations for our group.

Our treasurer, Florence Schuman, has mailed out the A.I.N.A. annual dues notices to all regular members by first class mail. Many have already responded and received the annual membership medal and New Year's token with their membership card. Follow-up letters are costly and time consuming. If you have not yet mailed in your dues, won't you please do so today? We would like to continue mailing you the SHEKEL, but unfortunately, if your dues are not received, this must be your last issue

## In Herzl's Footsteps by Jonathan Mahler

It was 100 years ago that a Viennese dandy and frustrated playwright by the name of Theodor Herzl scribbled these characteristically theatrical – not to mention immodest – words into his diary. "In Basel I founded the Jewish state. If I were to say this out loud today, everybody would laugh at me. In five years, perhaps, but certainly in fifty, everybody will agree."

As it turns out, Herzl was off by eight months. The State of Israel did not officially declare its independence from Britain until May of 1948. Still, it was difficult to miss the irony attending this year's centenary celebrations of the First Zionist Congress.

Once thought of as a steadfastly moral – if necessarily "neutral" – nation during World War II, Switzerland's image as a haven of righteousness in a sea of barbarism has been tarnished beyond recognition over the past couple of years. It's no surprise, then, that the Basel festivities were managing to whip up controversy long before their scheduled opening.

Israel's President Weizmann canceled his participation in the week-long gatherings back in January, shortly after the Swiss president, Jean-Pascal Delamuraz, called Jewish calls for restitution "black mail." The vice-president of the city's shrinking Jewish community complained that "Weizmann's decision was an offense to the city of Basel, which has always been open to everything the Jews need," He added "Basel was the first canton in which Jewish kids didn't have to go to school on Saturdays," and he also insisted that while the Swiss banks may have made some mistakes, they did not behave as badly as the international press would have us believe.

The local government of this genteel town was looking to the centenary to help repair the frayed ties between Switzerland and world Jewry. The canton's president said as much in his address welcoming Israel's official envoy, the president of the Knesset, Dan Tichon.

In Basel's ornate town hall he said: "We hope – and are convinced that your visit will contribute towards consolidating the ties of friendship, respect and fraternity between Basel and Israel, between Switzerland and Israel and between Jews and Christians."

The national government didn't quite share this optimism. Not only did Switzerland's newly elected president, Arnold Koller, decline to participate in the gathering, but the country opted not to send any government leaders to the ceremonies – a decision that provoked indignation from Switzerland's generally low-profile Jewish leadership.

The shadows of World War II also drove away many would be American participants: The American Jewish Congress recently canceled a scheduled tour of Switzerland titled "in the Footsteps of Herzl," due to lack of interest. Even the complimentary airfare and lodging offered to American Jewish journalists by the Swiss embassy

enticed just two takers, (myself included).

Yet, as I sat beside the Rhine and thought, inevitably of the legendary photograph of Herzl leaning over his balcony at the Three Kings Hotel, it struck me that Switzerland is perhaps the ideal place to commemorate the 100th anniversary of Zionism.

After all, one of the most remarkable achievements of the movement for national independence was that it gave Jews the opportunity to reclaim their identity as members of a Jewish collective. The growth in self-confidence that accompanied this process of re-discovery is precisely what has enabled us to confront so belatedly the question of Swiss complicity in the Nazi genocide.

Herzl had initially hoped to hold the First Zionist Congress in the German city of Munich, but the opposition – from German Jews – was too powerful. "German Jews were quite simply appalled at the prospect of a public spectacle that would call into question their wholehearted allegiance to the German fatherland and, as they saw it, endorse the main postulates of anti-Semitism." These words were written by Ernst Pawel in his 1989 biography of Theodor Herzl. Munich's Jews even threatened to resort to the courts to keep the Congress out of their city.

Herzl himself was no stranger to this tendency toward assimilation. One of his early ideas for dealing with the anti-Semitism he witnessed in Paris, while covering the Dreyfus trial for a Viennese newspaper, was to baptize every Jew in Europe.

In this context, it makes perfect sense that Theodor Herzl required all of the delegates to wear top hats and tail coats to the first session of the congress at Basel's Municipal Casino, scene of many of the centenary festivities. When his second in command, Max Nordau, showed up in casual attire, Herzl had to pull him aside and plead with him to go back to the hotel and change. "I forced people into an attitude of stateliness and gave them the feeling they were a national assembly," Herzl later wrote.

The secular Herzl also understood that he could not realize his dreams of a Jewish state without the support of the religiously orthodox Jews. So the day before the conference was set to open, he showed up at Saturday morning services in Basel's only synagogue, an impressive twin-domed edifice that throughout the centenary events was ringed by barricades and Swiss policemen.

A hundred years ago, the secular Theodor Herzl managed to stumble through a short prayer in Hebrew. This effort on his behalf paid off on the final day of the congress when the chief rabbi of Basel took to the podium and endorsed the creation of a Jewish state – provided that it would remain faithful to religious traditions.

As the Jewish state prepared to celebrate its jubilee, things are much more complicated. The secular and religious communities that Theodor Herzl tried to fuse together are being torn asunder like never before.

At the same time, the post-Zionists are attacking the traditional Zionist narrative, accusing the founding fathers of misrepresenting the process of state building and arguing that Israel should abandon nationalist measures like the Law of Return. So it was surprising that so few speakers at the centenary congress devoted time to the future of Zionism.

The one notable exception was the chairman of the World Zionist Organization, Avraham Burg, who on the eve of the festivities laid out his own hopeful prescription for the movement.

"Zionism", he said, "will be the expression for our people, that we do not want be persecuted any more, and Judaism will be the moral rein that will prevent us from becoming – God forbid – persecutors against others, because power corrupts."

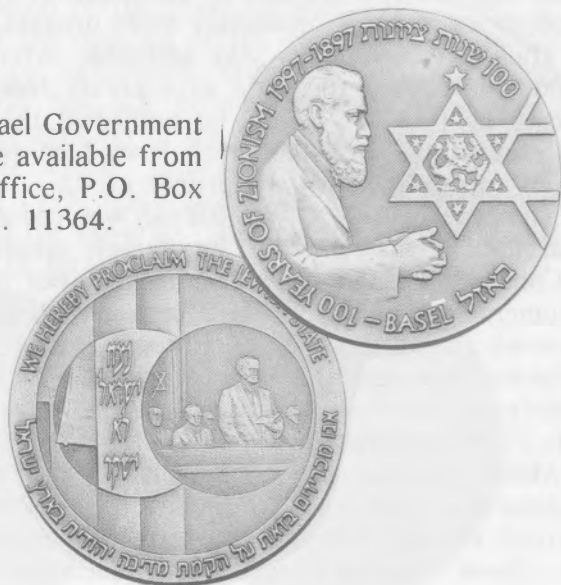
His words sounded impossibly naive, but then again, so must have Herzl's.

The Israel Government Coins and Medals Corporation has issued a new "100 Years of Zionism" state medal. In the sales prospectus, they write " We wouldn't be able to celebrate Israel's 50th Year now, if 100 years ago the first Zionist Congress had not been held. The State of Israel has been realized, and continues to hold the Zionist dream of creating a modern, pluralistic society that is economically and politically strong."

The "100 Years of Zionism" State medal expresses the seam between the vision and its reality.

Two medal versions are available, which come together in an elegant presentation box, accompanied by a brief history of Zionism. This set includes a silver/935, 45mm.43g. medal and a bronze, 45mm, 38g. medal. The maximum mintage is 1,897, the year of the first Zionist Congress.

These medals, and all Israel Government Coins and Medals issues are available from the A.I.N.A. New Issues Office, P.O. Box 836, Oakland Gardens, N.Y. 11364.



# HA-TIKVAH

by Bathja Bayer

*Ha-tikvah*, (Heb. התקוה "The Hope") is the anthem of the Zionist movement, and the national anthem of the State of Israel. The poem was written by Naphtali Herz Imber, probably in Jassy, Rumania, in 1878, and first published as *Tikvatenu* ("Our Hope") in his *Barkai*, (Dawn) 1886 (with the misleading note "Jerusalem 1884").

Naphtali Herz Imber, who was born in Galacia in 1856, wrote Hebrew poetry from an early age. In 1882, he became secretary to Laurence Oliphant, a British journalist in Palestine. Two years later, he published *Barkai* (Dawn) his first collection of poetry. The inspiration for *Tikvatenu* seems to have been the news of the founding of the Jewish settlement of Petah Tikvah. The themes of the poem, together with those of Imber's *Mishmar ha-Yarden* ("Guarding the Jordan"), show the influence of the German *Die Wacht am Rhein* and *Der Deutsche Rhein* (the "River" and "As long as" motives) and the Polish patriots' song, which became the national anthem of the Polish republic, ("Poland is not lost yet, while we still live").

In 1882 Imber read the poem to the farmers of Rishon le-Zion, who received it with great enthusiasm. Soon afterward - probably in the same year - Samuel Cohen, who had immigrated to Palestine from Moldavia in 1878 and settled in Rishon le-Zion, set the poem to a melody which he consciously based on an old Moldavian-Rumanian folk song, *Carul cu Boi*, ("Cart and Oxen").

In an atmosphere in which new songs and adaptations became folk songs almost overnight, because folk songs were needed, and at a time when no one thought of copyright privileges, the melody became anonymous in an astonishingly swift process of collective amnesia.

Thus even Abraham Zvi Idelsohn, who settled in Jerusalem in 1906, approached the song as a purely folkloric phenomenon. In his *Thesaurus* (vol. 4, 1923), he published the first of his comparative analyses of the melody, which have been widely accepted and copied since, not always with the proper credit.

The true history of *Ha-Tikvah* was rediscovered independently by Menashe Ravina and by an Israeli amateur musicologist, Eliahu HaCohen. The Moldavian *Carul cu Boi* is itself only one of the innumerable incarnations of a certain well-known melodious type (or pattern) found throughout Europe in both major and minor scale versions. Probably the earliest printed version of *Ha-Tikvah* with its melody is found in *Vier Lieder mit Benutzung syrischer Melodien*, by S.T. Friedland, published in Breslau in 1895.

Many, but not all, of the changes which intervened between the original text and early forms of the melody of *Ha-Tikvah* and the current version can still be retraced through songbooks, memoirs, etc. Some of these arose spontaneously. Others were made on purpose, either to modify the text according to contemporary opinion



opinion or literary criteria, or to achieve the Sephardi syllable-stress instead of the old-fashioned Ashkenazi stress of the original melody.

The standard harmonization is the one established in 1948 by the Italian conductor Bernardino Molinari, who orchestrated *Ha-Tikvah* for the Israel Philharmonic Orchestra. Another orchestration by Paul Ben Haim is also current.

The first English translation of the poem was made by Israel Zangwill, the first German one by Heinrich Loewe. In religious Zionist families there is a tradition of singing Psalm 126, *Be-Shuv Adonai et Shivat-Ziyyon*, with the *zemirot* to the melody of *Ha-Tikvah*. The words can be found in several of the traditional collections of religious poetry published in Near Eastern communities during the past 50 years, and *Ha-Tikvah* was therefore entered by Israel Davidson in his *Ozar*..

Two competitions for a Zionist anthem, the first proclaimed in *Die Welt* in 1898 and the second by the Fourth Zionist Congress in 1900, came to nothing because of the unsatisfactory quality of the songs composed or suggested. At the Fifth Zionist Congress in Basle in 1901 one of the sessions concluded with the singing of what was still called *Tikvatuenu*.

During the Sixth Zionist Congress (Basle, 1903), it was sung by dissenting factions. The Seventh Zionist Congress (Basle, 1905) ended with an "enormously moving singing of *Ha-Tikvah* by all present" a moment which can be said to have confirmed its status. Although already proposed by David Wolffsohn, the formal declaration of *Ha-Tikvah* as the Zionist anthem was only made at the 18th Zionist Congress in Prague in 1933.

Under the Mandate, *Ha-Tikvah* was the unofficial anthem of Jewish Palestine. At the Declaration of the State on May 14th, 1948, it was sung by the assembly at the opening of the ceremony and played by members of the Palestine symphony orchestra at its conclusion. However, *Ha-Tikvah* still has not been given official status as a national anthem by a proclamation of the Knesset.

The HATIKVAH State Medal, issued by the Israel Government Coins & Medals Corp. in 1995, features a color screen of the national flag in blue and white on the obverse. The reverse features a satellite photograph of the Land of Israel.



# Landmarks on Israeli Banknotes

## by Shmuel Aviezer

### Bank of Israel Sheqel Series (1980-1985)

On June 4, 1969, the Knesset passed a special law to change the name of the Israeli currency from pound (lira) to sheqel. Yet, the implementation of the law was tied up by the condition that a government decision to this effect can be taken only when the Bank of Israel can notify that it is ready with banknotes and coins carrying the new name.



The first opportunity to apply the law arose when the Bank decided in 1972 to issue a new series of banknotes, the 4th series. But after airing the matter in the Advisory Council of the Bank it was concluded that the economic conditions then prevailing in Israel was not receptive to such a change and that series was therefore still denominated in Israeli pound (lira).

After the elections of May 1977, Mr. Menachem Begin was appointed Prime Minister. He was anxious to revive national symbols from the Jewish history and therefore he directed Finance Minister Simcha Eherlich and Governor Amon Gafiii to proceed in the implementation of the Sheqel law. Due to the inflation reigning at the time (42.5% in 1978) without prospects of receding in a year or two, the decision taken was to drop one zero from the pound series so that the sheqel was to equal ten pounds. The Currency Department at the Bank of Israel proposed a scheme to maintain the form, color and design of the pound banknotes in the new ones that carry the sheqel countervalue; this, in order to ease the transitional period to the public.

The sheqel series was eventually put into circulation on 24 Feb., 1980.

For personality resume and background motifs of the sheqel series please refer as follows:

- a) One Sheqel (see I.L. 10 - 4th series)
- b) Five Sheqalim (see I.L. 50 - 4th series)
- c) Ten Sheqalim (see I.L. 100 - 4th series)
- d) Fifty Sheqalim (see I.L. 500 - 4th series)

e) One Hundred Sheqalim-(orange-brown)

Portrait of Ze'ev Jabotinsky

The old inn "Shuni" near Binyamina.

The Herod Gate in the Old City of Jerusalem.

Ze'ev Jabotinsky was a statesman, military man, orator, author and poet. He was among the officers who formed the Hebrew battalions in World War I and then became Betar Commander. Being of Russian

origin, he was an active Zionist and after immigrating to Palestine he led defence groups that repulsed Arab rioters. In 1925 he founded the Revisionist Movement which, though associating with the Zionist Organization, was mostly in opposition. He sought in 1940 to recruit support in the U.S. for his idea to form a Hebrew army but he died of a heart attack without accomplishing his mission. His bones were brought to Israel for final burial in 1965.

The banknote carrying his effigy was issued in 1980 on the 100th anniversary of his birth.



Behind Jabotinsky's effigy the old building of Shuni, near Benyamina, is shown. This three-arched ruin served as a center for agricultural and military training and a base for organizing illegal immigration prior to the establishment of Israel. From there, an armed contingent broke through Acre prison to release Jewish internees sentenced by the British Mandatory Authorities. Only in recent years the abandoned building was renovated and became a part of the "Jabotinsky Park".

The Herod's Gate, on the back of the banknote, is named after King Herod who ruled in Jerusalem in the years 37-4 BCE. He was famous for his monumental buildings all over the Holyland, especially his magnificent renovations of the Temple in Jerusalem and in Jericho

and Masada. He founded new towns such as Caesaria and Sebastia and constructed fortresses as in Herodion, where he was eventually buried. The gate served as the entrance to the Moslem quarter of the Old City.

- f) Five Hundred Sheqalim – (red)  
 Portrait of Baron Edmond de Rothschild  
 Cluster of grapes; names of 44 settlements

Baron Edmond de Rothschild was called "Father of the Yishuv". He was descendent of the famous Rothschild family, Paris branch, and was known as an ardent philanthropist. He assisted in founding many settlements in the Holyland beginning 1882. More than 44 such settlements received donations for their expansion, especially in the wine industry. He contributed substantially to the establishment of the Hebrew University in 1925 in Jerusalem.



On the back of the note, the cluster of grapes symbolizes the Baron's part in promoting the wine production in the Holyland. In two rows, one on top and one at the bottom of the design, the names of the 44 settlements are recorded in Hebrew microletters.



g) One Thousand Sheqalim - (green)

Portrait of Malmonides

Stylized rendition of Tibereas

Maimonides was one of the most illustrious Jewish personalities in the middle ages. Bom in Spain in 1135, he left to Morroco, in about 1160, away from the mounting Moslem fanaticism. His "Mishneh Tora", a codification of the Jewish Law, and "The Guide to the Perplexed" are the two monumental works which brought him historical fame. He also was a philosopher, astronomer and physician. The picture depicted on the banknote is the most authenticated one from among many.



The rendition of a stylized drawing of Tibereas on the back of the note was because the tradition goes that Maimonides (Ha-Rambam in Hebrew) is buried there. Right of center, an ancient candelabrum that was excavated in the area is shown.

h) Five Thousand Sheqalim - (blue)

Portrait of Levi Eshkol

Panorama of United Jerusalem, barren land and water pipe.

Levi Eshkol was active in agricultural settlements and water schemes in the Holyland. He served as Finance Minister of Israel for eleven years until he succeeded Mr. Ben Gurion as Prime Minister in 1963. During his tenure of office Jerusalem was united after the Six Day War in 1967 and the panorama of the city behind his portrait comes to symbolize this feat.



His wide range of activities in advancing agriculture and the ambitious plans to carry water from the sources in the north to the Negev is expressed by the drawing on the back of the note.

i) Ten Thousand Sheqalim - (orange)

Portrait of Golda Meir Stylized tree with intertwining branches forming quasi - Magen David.

Golda Meir among a gathering of Russian Jews.

Golda Meir was active in the Zionist Movement. Born in Russia, she immigrated to the United States in 1906 and in 1921 she came to Palestine. She held important positions in the Jewish Agency. In

1948 she was nominated as the first Israeli delegate in the Soviet Union. After she was elected member of the Knesset in 1949, she was appointed Minister of Works, then Minister for Foreign Affairs. When Levi Eshkol died in Feb. 1969 she was elected Prime Minister until she resigned in June 1974. Her persisting efforts to enable Jews of Russia to leave and make Aliya, under the motto "Let My People Go", were eventually crowned with success.



The picture on the back of the banknote shows a big gathering of Russian Jews who waited outside the Grand Synagogue of Moscow to give the first Israeli Envoy a tumultuous welcome.

(to be continued)

# "Is Beautiful"

by Dave Kindred

Reprinted from the ATLANTA CONSTITUTION Newspaper

The Jewish orphan boy from Poland saved his pennies to pay the fare across the Atlantic Ocean and leave behind the place of his birth, a shtetl of no hope. The year was 1911, the boy was 15 years old, and he told the Ellis Island registrars his name was Samuel Joseph Fried.

Like all poor, uneducated, lower-class immigrants, he worked at menial jobs, among them cleaning the back room of a New York rathole diner. "Then one day in that back room," said his son, whose name is Gerald, "my father decided that he didn't come to America for this. He left that terrible place to walk the streets and look for the America he had heard about."

Somehow he found it. The ragamuffin boy found work, saved his nickels, went to school and became a dentist, a husband; a father, an American. Hooray to all that, and to this too-often forgotten truth. Immigrants did more than find America, they created it!

And now, wonderfully, the Fried family history has moved from the despair of a 19th century Polish village to the joy palpable in a great room of chandeliers and champagne in the year 1997. For the orphaned boy's grandson has become the United States ambassador to Poland.

In that shining room to be sworn in, Daniel Fried said sweet things about his father, his mother, his wife, his daughters and, it seemed, half a hundred cousins, nieces, nephews - laughing as he said, "I'll never have a better opportunity to embarrass those closest to me and exercise diplomatic immunity at the same time."

He's no millionaire buying an ambassadorship. Nor is he a political hack handed a reward. Daniel Fried is proof that when Washington gets something right, it gets it very right. He's 45. He has 20 years in the United States Foreign Service. He is a career diplomat whose interests, education, training, experience and family history, yes - made him the first and best choice for the ambassador's job in an Eastern European nation that has contributed so much to us and promises more.

What a nice moment it was when Fried was sworn in, his left hand on a Bible held by his little girl, Sophie, a darling in a red velvet dress.

Then the ambassador spoke of Poland's greatness and the darkness inherent in "the rise and fall of Nazism and communism." He nodded to two men, Jan Karski and Jann Nowak, heroes of Poland during World War II.

"Professor Karski warned the world of the Holocaust," Fried said. "Jann Nowak warned the British about Stalin." And Jann Nowak was



a radio reporter on Radio Free Europe during the war, The pope, as a Cardinal in Krakow, said he listened to Nowak every morning as he shaved. (Maybe at another time and place, the diplomat might have added that the Karski and Nowak warnings to the West went unheeded.)

The Soviet Union's domination of Eastern Europe led Fried to the Foreign Service. He wanted to understand what he calls "the mess of the Cold War."

After gaining degrees from Columbia University, he also thought it would be neat to "find a way to deal with this issue and get paid for it." That led to a choice: work either as an university scholar or as a Foreign Service officer. He decided "academics is irrelevant. I wanted to do stuff."

Next came postings to Leningrad, Belgrade and Warsaw and with Washington positions beginning in the State Department's economic bureau. He arrived in 1955 at the White House as a senior director on the National Security Council staff.

Now, this. Back to Warsaw. Back to the country of his grandfather's birth. A Jew returning to a country where so many Jews were murdered only because they were Jews.

I went to Professor Karski. As a member of the Polish cavalry, he had discovered Nazi concentration camps in 1943 and reported them to United States authorities. I asked the old man what he thought of Daniel Fried being the first Jew as Ambassador to Poland.

Karski motioned me near. "Please write this down," he said. "IS BEAUTIFUL."



Hans Frank, the governor general of occupied Poland, announced on 27 March 1940 the establishment of the Bank of Issue in Poland, *Bank Emisyjny w Polsce*. These banknotes were ideal subjects for creating propaganda or souvenirs as they contain a large water-marked window. The illustrated 50 zlotych note was over printed in 1993 as a souvenir of the Warsaw Ghetto. Other varieties exist.

# *The Last Visit*

by M. G.

The city of Worms, on the Rhine, is the seat of the oldest Jewish community in Germany. The oldest German synagogue was to be found in Worms. The construction of this synagogue, founded by Jacob and his wife Rachel, was completed in 1034. Since then the Synagogue has known good times and bad, but it has always remained true to the purpose to which it had been dedicated.

Till the year 1938.

On the night of November 9, this synagogue, together with thousands of others in Germany, was consumed by flame. The house of God was burnt down. A part of the ceiling caved in, pulling down with it one of the two high columns. The stone frame of the Holy Ark with the three crowns, surmounted by the fourth larger crown - that of the Good Name, - has remained standing, blackened by fire.

A hole gapes in the wall where the Holy Ark had been. The scrolls of the Torah had withstood the flame but explosives were thrust between the books and they were so destroyed. There had been thirty-six scrolls in the Holy Ark. The famous scroll written on buckskin by Rabbi Meir of Rothenberg (died 1293) during his imprisonment in Ensisheim, was among the scrolls destroyed. Legend says that the scroll came down the Rhine in a boat to Worms where it was brought to land by Jewish seamen.

The Rashi Chapel, built on the west wall, has also burned down. The Rishi chair is missing. There are reports that it was brought to safety.

Above the corridor to the Women's synagogue was a room first used as a community hall, and later as a small Jewish museum. The objects kept there bore a close relationship to the Worms community. There were many valuable documents - the Kaiser's Privileges from 1562 to 1766 - letters of safe conduct, letters of protection - a Jewish regulation of the city of Worms dated 1552.

There were also specimens of the art of Worms' silversmiths, magnificent goblets owned by the Khevrah Kadisha (burial society). The oldest, a superb Renaissance goblet, bore the mark, 1609.

In one case was to be found the Maase Nissim book of Juspa Schammes, the "Green Book" in which many important events, from 1563 on, had been recorded. In addition there were many Minbag books, and finally the two precious prayer-books of Simkha Ben Jehuda of the 13th century. These were inscribed on parchment and were richly illuminated with colored letters and decorations.

Whether these treasures were saved I could not discover on the

day when I visited my home city for the last time in order to bid it farewell before emigrating. Whereas the remains of all burned synagogues in Germany had been thrown down and leveled with the earth, the ruins of our House of Worship still stood. Had they not dared to touch them? A high wooden fence surrounded the wreckage. Signs announced that admittance was strictly forbidden.

I took the familiar path to the Home for the Aged that stood behind the synagogue in the garden. From there I could reach the synagogue – once a place of devotion – now a scene of horror.

I went up to the spot where formerly the two eternal lights had burned. In contrast to the other places, two eternal lights used to be lit in Worms in memory of the Schne Orkhim, the two strangers who, when the Black Death raged in the middle ages, and the Jews of Worms were accused of having poisoned the wells, took the guilt upon themselves, and saved the community of Worms through their death by fire on the stake.

There I said Kaddish for the last time. Then I loosened a few small stones from the ruins of the Holy Ark, pressed them to me and left the sacred place as well as the city on the Rhine where I had been born, and which had been the dwelling place of my family for four hundred years.

July, 1941

The above short article was found by the editor while reading "The Jewish Frontier", 1934–1944, an anthology of short articles on Judaic subjects published by the Jewish Frontier Association, Inc. in New York in 1945. While all articles are signed by their authors, curiously, this one is signed only with initials.

The synagogue was first desecrated in 1615. In 1624, the building was restored and the Rashi Chapel was added by David Joshua Oppenheim. The entire building was destroyed during Kristallnacht, but was rebuilt by the Germans in 1961.

In 1984, to commemorate the 950th anniversary of the synagogue the illustrated silver medal was issued.



## The Prophetess Hannah by Yehoshua M. Grintz

Hannah (Heb. חַנָּה "graciousness, favor"), was the wife of Elkanah of the family of Zuph from Ramathaim-Zophim in the hill country of Ephraim. She was the mother of the prophet Samuel. Hannah appears in the Bible in connection with the birth of Samuel.

Together with her husband Elkanah and her co-wife Peninnah, she used to make the pilgrimage annually to the Temple in Shiloh to offer sacrifices (I Sam. 1: 2-7; 2: 19; the Septuagint and a fragment from Cave 4 at Qumran in 1:24). Though the favored wife of her husband, she was unhappy because she was childless for many years and taunted about it by her co-wife.

As she once stood in the Temple, pouring out her bitter anguish inaudibly, with only her lips moving, and vowing to dedicate any son born to her to the Temple and the service of God, Eli the high priest at Shiloh observed her and chided her for her apparently drunken behavior. On ascertaining its true cause, however, he added his blessing to her pleas.

Hannah gave birth to a son, Samuel, and after weaning him brought him to the Temple, offered a sacrifice and a song of thanksgiving, and left him with Eli to serve in the Temple for life. Each year she would return to bring him a small cloak, when she went up with her husband to offer the yearly sacrifice.

Eli blessed her and Hannah bore three more sons and two daughters (I Sam. 2:21).

The story of Hannah and the birth of Samuel is one of the most charming in the Bible. It is similar to other stories of barren mothers who late in life bore sons destined to be leaders of the nation, and to the story of Rachel who was also the favored wife of her husband.

Hannah's pledging her son before his birth is similar to the action of Samson's mother (Judg. 13), who pledged him as a nazirite. This was a common practice of the period (although it was later forbidden—"a woman shall not pledge her son as a nazirite," Naz. 4,6). Amos 2:11-12 refers to prophets and nazirites jointly. It is worth noting that according to the Septuagint and the fragment from Qumran, Hannah dedicates her son specifically "as a nazirite for all time" who is forbidden to partake of wine and spirits (similarly in Ecclus. 46: 13: Jos., Ant., 5: 347).

In the Aggadah. Hannah was one of the seven prophetesses (Meg. 14a). It was on her instigation that Elkanah took a second wife after ten years of marriage without children (PR 43, 181b). Once Peninnah had given birth, however, she ceaselessly taunted Hannah, constantly reminding her of her childlessness.

The expression "O Lord of hosts" (I Sam. 1:11), which she was the first to use, implies: "Of all the hosts You have created, is it so hard to give me one son" (Ber. 31b), and to have contained the suggested



criticism of God: "To which host do I belong"? If the heavenly, then I will never die; if the mortal, then I should be able to give birth" (PR 43, 179b).

The triple repetition of the phrase "thy handmaid" refers to her contention that she had not transgressed any of the three transgressions for which women die in childbirth (Ber. *ibid.*, cf. Shab. 2:6). Hannah was so assured of the righteousness of her case that not only did she "hurl words at God" (*ibid.*) but she even volunteered to feign adultery, so that she would have to undergo the ordeal of water, after which, according to the Bible, she will be cleansed and shall conceive seed" (Num. 5:28; Ber. *ibid.* ) .

Hannah and her seven sons is a story told in II Maccabees, Chapter 7, of seven brothers who were seized along with their mother by Antiochus IV Epiphanes, presumably shortly after the beginning of the religious persecutions in 167/166 B.C.E., and commanded to prove their obedience to the king by partaking of swine's flesh. The brothers defiantly refused to do so. Encouraged in their resolve by their mother, they were executed after being put to frightful tortures.

When the mother was appealed to by the king to spare the youngest child's life by prevailing upon him to comply, she urged the child instead to follow in the path of his brothers, and she herself died shortly thereafter.

The accounts of the manner in which she met her death differ. According to IV Maccabees, she threw herself into the fire. The Midrash states that she lost her reason and threw herself to her death from a roof, while according to Josippon she fell dead on the corpses of her children.

The story, along with that of the martyrdom of the aged priest Eleazar (11 Macc. 6: 18-31), became the subject of the book known as the Fourth Book of Maccabees. In rabbinical literature the story is recounted as an instance of martyrdom.

The numismatic illustration is of the Prophetess Hannah silver medal from the series of medals "The Genius of Rembrandt" issued by the Franklin Mint. The medal design is taken from a painting by the great master..



# **The ALEPH BETH Page**

## **...Dedicated to the Beginner**

*by Edward Janis*



I recently received the following letter which I believe, in the reader's interest, should be published intact. Your comments would be appreciated.

"Your article in the September-October issue of the Shekel about the rarest non-gold coin of Israel was of special interest to me. I have in my collection, going back to 1948, all of the regular coin sets, etc., excluding any odd balls, double dies etc. Perhaps you can educate me about some misconception I have.

1) In 1978, (perhaps 1977 or 1979), the Likud government changed the coin denominations from the Lira to the Sheqel. In that year, you could obtain the coin sets in the Lira denomination, and because this change occurred before Rosh Hashanah, the sets in the Sheqel denomination were available in that same year. There was this issuance of 10-12 days before the Jewish New Year and I have this set. Then after Rosh Hashanah, the Sheqel sets were issued in the date of that new (subsequent) year. This was similar to the United States transition from Indian Cents to Lincoln Cents, in all of their varieties, except there was a six month period of change, whereas there was only a 10-12 day change period for the sheqel. Can you please enlighten me on the rarity factor?

2) Also in developing my collection, I was told that the 1964-5 agorot (or perhaps is it the 10 agorot) is quite rare as a result of the low mintage that year. The Israeli series of uncirculated coin sets started in 1963. They skipped the year 1964 and continued in 1965. I had to go to dealers to get the 1964 coins for my collection.

Would you please, if you can, comment on this too, preferably in the next issue of the Shekel."

A.N.K., MD

For security reasons, the name and address has been withheld. Again, your thoughts and comments would be appreciated and we will publish them in the next Shekel. The Aleph Beth column needs your letters and comments so that we may plan our future articles based on our reader's wants and opinions.

Edward Janis

## Jacob Henry Schiff by P. Arnsberg

The character of Jacob Henry Schiff, capitalist, philanthropist and community leader was marked by a devotion to the improvement of lives everywhere and by a profound interest in the welfare of Jews, in particular. He was born at Frankfurt, Germany in 1847, descended from a family tracing its origins back over centuries, with generations of distinguished scholars, rabbis and communal leaders among its members.

Jacob was a restless, capricious child, given to quick and violent bursts of anger. He received a thorough education in both secular and religious areas and later entered the field of banking, as his father had done before him. As he grew older he became temperamental and rebellious. He was short in stature and a great believer in physical fitness.

In 1863 Jacob went to work with his father on the Frankfurt Stock Exchange, but two years later moved to New York where in 1867 he formed his own brokerage firm with two other men from his home town. When the partnership papers were ready for signature, it was discovered that Jacob was not yet of legal age to sign. The partnership was later dissolved and Schiff returned to Germany. After a brief spell as manager of the Deutsche Bank in Hamburg, Jacob returned to the United States.

In New York, in 1865, he became employed by the brokerage firm of Frank & Sons. A short time later he became partner in the firm of Budge, Schiff & Co. In 1873 he joined Kuhn, Loeb and Co., where he concentrated on railroad management and financing. Although only a junior partner, Schiff soon dominated the field in the United States and developed contacts with European bankers on money matters concerning railroads. In 1875 Jacob married Therese, daughter of Solomon Loeb, and became a full partner in the firm. By 1881, he was running the influential company.

Under Schiff's financial expertise, Kuhn Loeb & Co. became one of America's important banking houses, investing in and fostering such firms as American Telephone and Telegraph, Westinghouse Electric, and U.S. Rubber.

Jacob Schiff combined forces with E.H. Harriman, owner of the Illinois Central Railroad and bought the Union Pacific Railroad in 1897. Their collaboration led to the amassing of the greatest single railroad fortune in the world. In 1901 he was involved in the "Battle of the Giants" in the struggle to take over Northern Pacific which led to a major panic on Wall Street and the British and European stock markets.

In 1904, Schiff attracted the attention of the world by financing a two hundred million dollar loan for the Japanese government, during the Russian-Japanese War, taking a financial risk because of his

profound hatred of the anti-Semitic policies of the Russian government. He persistently used his influence to persuade other investment firms from financing the Russian cause, while simultaneously aiding Russian Jewish defense groups as much as possible. He made a number of public statements at the time of the pogroms, calling the Russian government "the enemy of mankind," and urged an armed revolt against the Czar. After Japan's victory in the Russian-Japanese War, Schiff was awarded the Second Order of the Treasure, becoming the first foreigner to receive an official invitation to a meal at the imperial palace.

In 1910 he was one of the leaders of a campaign to abrogate the commercial treaty with Russia because of its mistreatment of its Jews. Schiff retained many of his Orthodox habits, (he said his prayers every morning), but was affiliated with New York's Temple Emanu-El and the Reform Movement. He was active in the establishment and development of the Jewish Theological Seminary, and also supported both Yeshiva College and Hebrew Union College. He used his personal wealth and influence on behalf of Jews everywhere, and his widespread philanthropic and communal activities brought him recognition as the foremost figure of American Jewry.

He was a leading supporter of the Jewish Publication Society of America and financed its publication of the Schiff Library of Jewish Classics. Yet, he was miserly about the use of the telephone in his home and kept a little notebook on the stand beside it where each person was required to enter calls. At the end of each month he carefully compared the calls listed in the notebook with those on the bill.

Schiff presented the New York YMHA with its first permanent home, complete with gymnasium, library, clubrooms, and classrooms. He introduced the "matching gift" system of philanthropy, and believed that a man's giving should be done in his lifetime, under his personal supervision. He headed the Montefiore Home and Hospital in New York. A year after the institution's founding in 1884, Schiff was elected president, a post he held for 35 years. Apart from his obvious involvement on Montefiore's administrative and management duties, he spent almost every Sunday morning visiting there, and knew many of the patients personally.

He was one of the founders of the Provident Loan Society, endowed buildings at Barnard College, the Semitic Museum at Harvard University, Frankfurt University in Germany, and the Technion in Haifa. However, Schiff never permitted his name to be attached to any of these structures with the single exception of the Schiff Pavilion at the Montefiore Hospital.

Prior to the outbreak of World War I, Schiff donated a great deal of assistance to the relief of victims of Russian pogroms, and in 1906, joined with other Jewish leaders to form the American Jewish Committee, an organization devoted to protecting the rights of Jews



abroad and in the United States. In 1914, Schiff was instrumental in creating the American Jewish Relief Committee and contributed to post-war European Jewish relief. This organization later became the Joint Distribution Committee.

His dedication to the principles of higher education led him to also contribute to the Tuskegee Institute and other Negro educational institutions, to Cornell and Columbia Universities. He served as treasurer of the New York chapter of the American Red Cross for many years. He served on the New York City Board of Education and was vice president of the Chamber of Commerce and a member of many New York city commissions.

Although a German by birth, Schiff was fiercely patriotic towards America, the country he had adopted. But his deep national pride soon placed him in direct opposition to the Zionist movement organized by Theodor Herzl in 1897. Schiff, like many Jews, conservative, orthodox and reform, kept aloof from it. The lack of any distinctly religious pronouncement in the Basle platform and the leadership of a number of non-religious Jews offended him.

He vigorously expressed his opinion that his sympathies were with Jews by faith and not by race. He withstanding contributed substantially to two major projects then going on in Palestine, the Jewish Agricultural Experimental Station and the Haifa Technical Institute. Three years before his death in 1920, aware of changing world attitudes and conditions, Schiff declared his full support of a Jewish homeland in Palestine.

A man of great personal wealth and influence, Schiff employed both to further the cause of fellow Jews whenever possible. It was once said of him, "Nothing Jewish was alien to his heart." His great philanthropies, his generous giving of his time and energies and wisdom to community enterprises earned him recognition as "the foremost figure of his time in American Jewry."

The numismatic illustration is the Jacob Henry Schiff medal cast bronze, measuring 5 13/16 by 3 13/16", by Ivan Sors, part of the Great Jewish Portraits in Metal collection in the Jewish Museum in New York.



## An Advisor to Presidents by Margaret L. Coit

Bernard Mannes Baruch was born in 1870 in Camden, South Carolina. His father was a German-Jewish immigrant physician, his mother an American born Episcopalian. He was a stock analyst, a self-styled "speculator" and statesman. After the family moved to New York City, he received his B.A. from the City College of New York, and in 1889 began working as an office boy in the Wall Street firm of Arthur A. Housman. Within seven years he became a partner and a member of the New York Stock Exchange.

By 1902, through means of his financial wizardry and careful market research into raw materials such as gold, copper, sulfur, and rubber, he had amassed a fortune of well over three million dollars. In 1912 Baruch turned to politics. He contributed generously to Woodrow Wilson's first presidential campaign and, from early 1915, was a leading Democratic advocate of American military and industrial preparation for war. Bernard Baruch first entered public service in 1916. Then, as a result of his keen knowledge of the raw materials market, President Wilson appointed him to the advisory commission of the Council of National Defense, making him chairman of the Commission on Raw Materials, Minerals, and Metals. During World War I, he served as chairman of the War Industries Board with power to virtually mobilize the American wartime economy.

After the armistice, Baruch became an economic advisor to President Wilson at the Paris Peace Conference and helped to frame the economic clauses of the Peace Treaty, describing this role in "Making of the Reparations and Economic Sections of the Peace Treaty," published in 1920.

After 1919 Baruch filled the role of commentator on current events and became the unofficial economic advisor to several presidents. Throughout, he continued to be involved in Democratic Party affairs and helped finance its campaigns. He was a friend and advisor to President Roosevelt and his wife, Eleanor. As Hitler grew stronger, Baruch advised America to prepare in good time and was in close touch with his friend, Winston Churchill.

During World War II, President Franklin Roosevelt named him chairman of a committee to report on the rubber shortage and to plan a solution. In 1943 he became adviser to War Mobilization Director James Byrnes, and in 1946, he was named the U.S. representative to the United Nations Atomic Energy Commission.

In 1939, Bernard Baruch advocated a "United States of Africa" in Uganda, as a refuge for Jews and all victims of persecution. The founding of Israel he saw as only a part way solution. He was not a Zionist and he opposed the establishment of any state on the basis of religion. He looked upon himself always as first an American and then a Jew.

Baruch was not a totally committed Jew: his children were reared in his wife's Episcopalian faith and he claimed to be first an American and then a Jew. He took an increasing interest in the plight of the Jews during World War II, giving sums for relief of Jewish refugees and proposing that they be settled in Uganda. At first he opposed the establishment of the State of Israel, but rallied to the Zionist cause during the debate at the United Nations in 1947.

Bernard Baruch was the formal author of the first official United States policy on the control of atomic energy, which he proposed before the United Nations on June 14, 1946. His plan called for the creation of an International Atomic Development Authority, empowered to universally control all dangerous uses of atomic energy and to inspect all atomic installations. It did not prohibit atomic weapons outright, which the Russians demanded, although they rejected inspection. It was vetoed by the USSR in 1948 and it was never adopted.

He wrote "American Industry in the War" (1941), "My Own Story" (1957), and a sequel, "Public Years" (1960). Always a colorful figure, Bernard Baruch won popular recognition as an elder statesman. He often held his meetings and dispensed his advice from a park bench. He was extremely hard of hearing in his later years, and often turned off his hearing aids if he did not like what was being said. He died in 1965.



The BERNARD BARUCH DISTINGUISHED SERVICE AWARD has this legend around his bust facing right. There is a small insignia of the Veterans of Foreign Wars below. The reverse has a larger VFW insignia and legend reading "FOR HIS CONTRIBUTION TO THE CAUSE OF AMERICAN UNITY AND WORLD PEACE." Awarded to Secretary of State Dean Rusk. This unique 75.7mm .900 Fine gold medal appeared in the November 15th 1997 auction of the Presidential Coin and Antique Company, Inc., and illustrates this article.

## The Port of Fiume by Edward Schuman

Fiume is the name given to a major port and industrial center of Croatia, located on the Kvarner gulf of the Adriatic Sea. It was incorporated into Austria in 1471, where it remained until 1918, as a part of the Austro-Hungary Empire.

By the 10th century a recognizable settlement had developed at the present site of Fiume. There remain records of some Jews residing in Fiume during the 16th century under Austrian rule.

Fiume was declared a free port in 1717. This attracted further Jewish residency because of the advantages of trade. Even more Jews settled there when, in 1776, it became attached to Hungary as its port. Many Jews from Hungary began to establish themselves there. Until the mid-19th century the majority of Jews in Fiume were Sephardim from Split and Dubrovnik.

After 1848, the influx of Hungarian, German, Bohemian, and Italian Jews, necessitated both Italian and German rites to be followed in the synagogues. A *hevra kaddisha* burial society was founded in 1885. There were then three Jewish cemeteries in Fiume, which contained a Jewish population of about 2000 at that time. In 1902, a modern style synagogue was built.

After World War I, Fiume was conceded to the newly created government of Yugoslavia. By 1924, the city was reverted to Italy after Mussolini reneged on his promise to create it into a free state. The Fiume congregation remained the only independent Orthodox one in Italy after the 1930 reforms.

Children were then sent to public schools, either German, Hungarian, Italian, or Croatian ones, due to the heterogeneous composition of the population. The sermons in the synagogue were henceforth delivered in German or Italian languages.

In 1938 the racial laws of Fascist Italy were promulgated. Those Jews with Italian citizenship faced untold hardships and were subject to discrimination. The foreign Jews were to be interned in camps.

Giovanni Palatucci, head of the foreigners' section of the Fiume department of police, was able to protect many Jews. He was able to procure forged "Aryan" papers for many foreign Jews and made arrangements to send many to his uncle who was a bishop in southern Italy. Later, he was able to send many more to institutions for people mentally deranged by war.

After the conquest of Yugoslavia by the Germans in April 1941, the Italian Second Army occupied the city of Fiume as well as several other parts of the quisling "Independent Croatian State." Some Italian officers were still able to collaborate with Palatucci and his group, sending to him some 500 Jewish refugees from Croatia whose lives were thus saved.

When Italy surrendered to the Allies in September 1943, the German Nazis occupied all Italian territories. Giovanni Palatucci still remained at his post. He quickly destroyed his files and warned the Jews of their imminent danger and arrest. Due to his actions, most of the Fiume Jews were able to survive. However, Palatucci was arrested by the Gestapo in September 1944 and subsequently sent to Dachau where he was killed.

When Fiume became part of post-war Yugoslavia in 1945, the town name was changed to Rijeka. At this time many Italian-speaking Jews left Rijeka for Trieste and Italy, fearing for their safety. There were only about 170 Jews in Rijeka and the surrounding area in 1947. The Jewish community continued to decrease and numbered less than a hundred in 1969.

Banknotes of the Austro-Hungarian Bank were used as currency in the city of Fiume from 1902 to 1916. These illustrated notes, which bear a round or rectangular overstamp reading "Citta di Fiume" are used as the numismatic illustrations.



Information for this article was obtained from the "Encyclopedia Judaica" and the Krause Publication, "Standard Catalog of World Paper Money", Specialized Issues, Seventh edition, by Albert Pick.



# THE EARLY AGRICULTURAL DEVELOPMENT OF THE YISHUV

## Highlights of the Sidney Olson Collection at the Israel Museum

By Bertram Katz

The Ottoman Company for Commerce, Agriculture and Industries Limited was initially formed in 1905 in Jerusalem. Its director, Aharon Eisenberg (1863-1931), sought to strengthen the existing moshavot and establish new ones for agricultural development. The ideological basis for the venture was one of private enterprise, as opposed to charity.

Dr. Yitzhak Levy (1866-1950), who co-founded the company, was also the Jerusalem branch manager of the Anglo-Palestine Company Limited. He was able to provide a modest loan from the bank.

The company was chartered in Constantinople on April 26, 1910 under the name Societe Ottoman de Commerce d'Agriculture et D'Industrie. It had an initial capitalization of 50,000 Turkish Pounds.

Major legal and practical obstacles had to be overcome before this came about. It took two years of intensive legal work to convince the Ottoman authorities that the goals were of an economic, rather than of a political nature. Gad Frumkin (1887-1960), Eisenberg's son-in-law, was a member of the company's team of lawyers. He later became the local director of the company in Constantinople.

Under Ottoman Law, foreigners were prohibited from making land purchases. The founding of this company marked an historic precedent, which had a far-reaching impact on the Yishuv's future land deals and agricultural schemes. For the first time, a Jewish enterprise, with the intention of land development, obtained a charter under Ottoman rule.

Eisenberg was elected chairman and Eliahu Kaplan deputy chairman. Bezalel Jaffe (1869-1925) was elected to the board of directors. Branches of the company were set up in Jaffa, Jerusalem, and Rehovot. Plantations were purchased mainly in the areas of Hadera and Rehovot.

The company was later reincorporated under the British Mandate as The Palestine "Agudath-Netaim" (Plantation Company) Ltd. on May 9, 1921, with an authorized capitalization of 75,000 Egyptian Pounds, divided into 3,000 ordinary shares of 25 Egyptian Pounds each.

Despite the efforts of its management, "Agudat Netaim" was unable to recover the heavy losses it incurred during World War I. When the agricultural endeavor was liquidated in 1932, the Anglo-Palestine Company Limited confiscated and sold its properties.

The shares of the Olson collection in the Israel Museum include those issued to the South African Zionist Federation, which was involved in a number of land deals with the company, as well as to

Yitzak Leib Goldberg. (1860-1935). It should be noted that each of the individuals associated with this company are well known personalities of major importance in the history of the Yishuv.

Details: Societe Ottomane De Commerce D'Agriculture Et D'Industrie  
Incorporation Date: April 26, 1910 Constantinople.  
Authorized Capital: LT 50,000 (Fr 1,150,000)

Official British Mandate Gazette Listing: January 1, 1921  
The Ottoman Company for Commerce, 'Agriculture' and Industrie, 'Ltd.  
Turkish

Object: "To engage

(a) in the commerce and agriculture and industry of Constantinople and all other cities of the Ottoman Empire,

(b) The construction of bridges and roads which the Imperial Ottoman Government desires to build,

(c) The plantation of forests,

(d) the irrigation of land,

(e) the draining of moistres (swamp lands),

(f) the development of farms,

(g) the establishment and the working of factories,

(h) the export and import of all kinds of articles, finally to engage in all manners of commerce, agriculture and industry connected with above mentioned objects."



## The Earl of Reading-Viceroy of India

### Editorial Staff/Encyclopedia Judaica

Rufus Daniel Isaacs Reading was one of the outstanding figures of his age and in Anglo-Jewish history. He was born in London in 1860 into a family of wealthy merchants. Isaacs went to sea as a ship's boy at the age of 16. He returned to England two years later and in 1879 went into the London Stock Exchange in an attempt to make his fortune. In 1884, however, he was unable to meet his obligations and was "hammered" (suspended from the exchange).

Isaacs planned to sail to Panama to recoup his losses but was persuaded by his mother to study for the bar instead and was admitted in 1887. His knowledge of the commercial world enabled him to establish himself as a leading commercial counsel and in 1898 he was made a queen's counsel. Subsequently he was involved in a series of cases which brought him before the public eye. His ability to master complicated facts and his magnificent cross-examination of the financier Whittaker Wright on charges of fraud and of Frederick Seddon on charges of murdering his lodger won him the reputation as one of the greatest advocates of all time.

Isaacs' success at the bar was phenomenal. He amassed a considerable fortune and honors were heaped upon him. He was elected to parliament as a Liberal Imperialist in 1904 and was made solicitor-general in 1910. In the same year Isaacs was given a knighthood and appointed attorney-general. Nevertheless, he was passed over for the appointment of lord chancellor because of his involvement in the Marconi scandal in which he was one of four ministers accused of attempting to make financial gain out of a government contract with the English Marconi Company.

In 1913 Isaacs was made lord chief justice of England, the only Jew ever to hold this post, and took the title of Lord Reading. He presided over several famous criminal cases, among them the trial of the Irish nationalist, Roger Casement, on charges of treason. Yet although he was well known for his humanity and impartiality he was not considered a great judge.

Following the outbreak of World War I, Isaacs became increasingly involved in problems of government finance and initiated the scheme by which the state guaranteed all bills of exchange, thereby preventing a panic in the London bill market. In 1915 he went to the United States as president of the Anglo-French mission and secured a loan of 500 million dollars. Isaacs returned to the U.S. two years later as special envoy with the object of persuading America to join the Allies. In the following spring he went to the U.S. for a third time as high commissioner and special ambassador to convince the American government to send half a million American troops to France.

Isaacs remained lord chief justice until 1920 when he was made viceroy of India, ruler of India on behalf of the British crown. His appointment was hailed as a move to reconcile warring factions in India and also to assuage the growing hostility toward British rule. Isaacs succeeded in initiating the widespread reforms embodied in the Montagu-Chelmsford report (1918), establishing a form of self-government in most of the Indian provinces and introducing improvements in agriculture and housing. He was much admired for the genuine sympathy he and his wife showed for the people of India but he failed, nevertheless, to obtain the cooperation of Mahatma Gandhi and the Hindu nationalists and was eventually obliged to arrest Gandhi for incitement to civil disobedience and to call in the army to keep order.

Isaacs returned to England in 1926 and was given the title of marquess, the only Jew to be so honored. He held numerous company directorships and remained a prominent figure in the Liberal Party, representing the party at the Indian Round Table Conference of 1930. For a short period in 1931 he was foreign secretary in the national government headed by J. Ramsay MacDonald and he retired in 1934 from public life with the honorary post of lord warden of the Cinque ports.

He showed considerable interest in Jewish and Zionist affairs toward the end of his life and in 1926 became chairman of the Palestine Electric Corporation. He visited Palestine in 1932 and associated himself with various Zionist projects. After the advent of Hitler, Isaacs resigned the presidency of the Anglo-German Fellowship and spoke in the House of Lords against the persecution of the Jews in Germany. He died in his 75th year in 1935.

The illustrated presentation medal of Rufus Isaacs, Earl of Reading, Viceroy of India has on the obverse the armorial shield with supporters. The reverse shows a female, holding a wreath above the inscription "Presented by the Earl of Reading, Viceroy of India (name) for Rifle Shooting."



## GYMNASIA HERZLIYA by Edward Schuman

Gymnasia Herzliya was the first Hebrew high school in Palestine. On the initiative of Yehuda Metman-Kohen, Hayim Bograshov and Ben-Zion Mossinsohn, the school was founded in Jaffa in 1905. It was first named "Gymnasiya Ivrit of Jaffa" but the name was soon changed to Gymnasia Herzliya in honor of Theodor Herzl.

Using Hebrew as the only language of instruction, the school's objectives were to provide its students with a full secular and Jewish education. During this period in Turkish controlled Palestine, the language in use was either German, Russian or French, reflecting the strong influences of these European countries in Palestine at that time. This was reflected in the language of instruction used by the teachers of the schools sponsored by those countries.

Great enthusiasm developed for the school among Jewish youth in Russia and in other countries, and many came to study at the Gymnasia Herzliya. In 1911 the number of students reached 300, but in only three years, by 1914 it grew to 800.

Jacob Moser, a wealthy English Zionist, a friend of Wolffsohn and Theodor Herzl, attended the Fifth Zionist Congress in 1901 and subsequent congresses afterwards. At the Eighth Zionist Congress (1907), David Wolffsohn lauded Gymnasia Herzliya for its accomplishments and issued an appeal for support. Moser, who had contributed generously to other charitable institutions, pledged himself to provide the institution with a building of its own. Moser later became a member of the Zionist Actions Committee and was one of the first to be inscribed in the "Golden Book" of the Jewish National Fund.

In 1909 the Ahuzat Bayit quarter, which later became Tel Aviv was established. The Jewish National Fund donated land for the school on its outskirts. In 1913, the Turkish Ottoman government accorded official recognition to Gymnasia Herzliya.

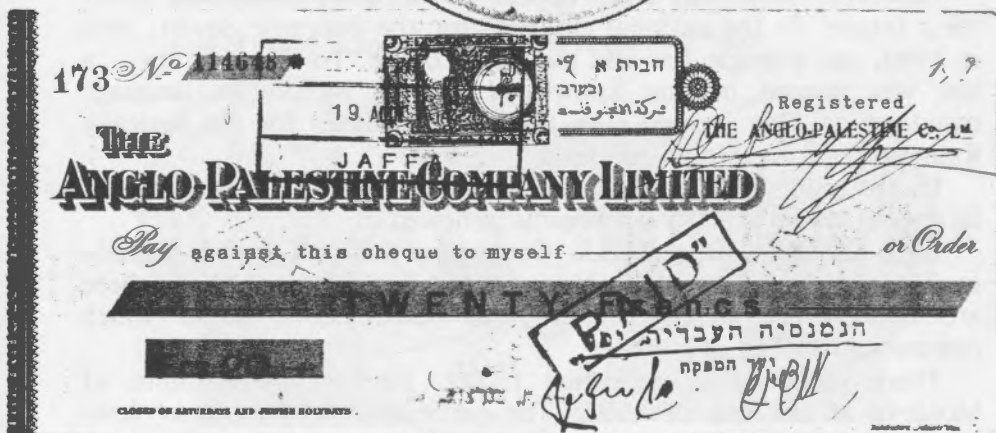
The experiment to teach all subjects in Hebrew proved successful. The first Hebrew textbooks in mathematics, physics, chemistry, geography, geology, and many agricultural sciences were published. Herzliya's method of teaching the Bible was contrary to Rabbinic interpretations and created some controversy tinged with Biblical criticism.

Gymnasia Herzliya suffered greatly during World War I. Hundreds of its foreign students, many from Russia, were cut off from their parents and remained without any means of financial support from abroad. Older students were drafted into the Turkish Army. The directors of the school as enemy aliens, were expelled from the country. The handful of teachers struggled hard to keep the school open. When the Jewish population of Tel Aviv was expelled, the teachers and 120 young students moved to Sh'feya, where they encamped in a forest. Suffering from hunger and persecuted by the



Turkish authorities, they nevertheless continued their studies under the open sky. The school reopened after the occupation of Palestine by the British at the end of the war. Enrollment was 1000 in 1967.

Aside from old photographs, picture postcards and graduation diplomas, there are several numismatic remembrances of the school. To alleviate the financial crisis caused by hoarding hard currency during the war, causing business and industry to cease, leading to havoc in the Jewish community, the Anglo-Palestine Bank secretly issued "registered checks", "pay against this check to myself", which were denominated in French Francs. These checks were given to well respected people and institutions to sign. The good reputation of the signers gave credibility to this undertaking and the checks had wide circulation. Several "registered checks", bearing a Gymnazia Herzliya rubber stamp, and signatures of well known persons associated with the school have survived. A 20 Fr. check from the author's collection is illustrated. The school also issued a medal for it's 50th anniversary. The medal, listed in Sylvia Haffner's Judaic Tokens & Medals book, is uniface and shows a front view of the school building.



The familiar building, a traditional landmark in Tel-Aviv today is no more, having been torn down and replaced with a shopping center.

# M O L D A V A

by Michael Berizer

MOLDOVA is an independent democratic republic belonging to the CIS, which proclaimed its independence in May 1990. In 1979 it was home to 80,100 Jews. The numbers dropped in 1989 to 65,800 of whom 35,700 lived in Kishinev, the main city.

The estimated Jewish population at the end of 1991 was only 28,500.

In 1988 the Jewish birth rate was 9.3 per 1,000 and the mortality rate 17.1 per 1,000.

In 1989, 4,304 people, Jews and those of Jewish descent, of whom 3,702 originated in Kishinev emigrated from Moldova. The number of Jews who emigrated to Israel from Moldavas in 1990 amounted to 12,080, of whom 7,578 came from Kishinev. The corresponding figures for 1991, the following year were 17,305 and in 1992 9,487.

The Jewish organizations in Moldova include the Moldova-Israel Friendship Association which was established in November 1991 and the Moldova-Israel Foreign Trade Association, and the Jewish Museum.

The monthly Jewish newspaper *Nash-Golos* began appearing in March 1990. In June of that year the paper printed an interview with then Prime Minister Mircea Druk, who stated that he had never concealed his revulsion for anti-Semitism and stressed the need to normalize relations between Moldovans and Jews. The prime minister also came out in favor of education in Hebrew for Jews in the republic.

However, Moldovan Jews appear to be quite concerned about their future. In the national elections for the Supreme Soviet, held in 1990, not a single Jew was elected to office. To the contrary, a law was passed making knowledge of the Moldovian language mandatory. This created even further difficulties for the basically Russian-speaking Moldovan Jews.

In the mid-1992, in the wake of fighting in Trans-Dnistria, intensive Jewish emigration became renewed.

Both the Joint Distribution Committee and the Jewish Agency have begun operating in Kishinev. After direct negotiations, there are now direct airline flights from Moldova to Israel which commenced in January 1992.

There remained an estimated 15,000 Jews in the Republic of Moldova at the end of 1993. The percentage of Moldovan Jews among the Jewry of the former U.S.S.R. declined from the census taken in the year 1989, to the end of 1993, from 2.7 percent to 1.8 percent. This decline can be attributed to a higher pace of

Jewish emigration from this country, in particular, in 1992, when 4,305 immigrants to Israel from the Republic of Moldova constituted 7.1 percent of all the immigrants to Israel from the former U.S.S.R. in this year. In 1992, the 2,173 immigrants of Moldava constituted 3.6 percent of the Soviet immigrants wave to Israel.

There were two Jewish periodical publications printed in Moldova in 1993. Both were published in Kishinev (Chisinau). The more widely circulated being *Nash-golos* and the other *Unzer Kol* (Our Voice), printed in Russian and Yiddish. .

But despite all of the rhetoric, in March 1994, the old Jewish cemetery in Kishinev was desecrated, and there were several instances of anti-Jewish violence. Perhaps Jews recall the 1903 pogrom that took place in Kishinev which shocked the world at that time.



Five of the 49 victims of the Kishinev pogroms in 1903



Formerly part of the Soviet Union, Moldova recently issued coins celebrating its fifth anniversary of independence (left) and first participation in the Olympic Games (center). The nation's coat of arms is shown on the common obverse (right).

## Jewish History in Hamburg by Issac Brouyde

Hamburg is a German city on the right bank of the Elbe, about 75 miles from the North Sea. It was founded by Charlemagne in the ninth century and it coined money beginning in the 1250's. The first Jewish settlers were Portuguese Maranos, who had fled from their own country under Philip II. and Philip III.

In the beginning they concealed their religion in their new place of residence. In 1608 the aldermen (*burgerschaft*) made complaints to the senate about the growing influx of Portuguese Jews. The senate asked the theological faculties of Jena and Frankfort-on-the-Oder for their opinions in the matter, and in 1612, after many negotiations, it was agreed that, in consideration of a payment made for their protection, the Jews should be tolerated in the town as strangers, though they were not to be allowed to practice their religion publicly.

According to a *rolla* or list of that time, the Jews numbered 125 adults, besides servants and children. In 1617 they obtained the right to choose four sworn brokers from among their own people; and later on this number was increased to fifteen.

These Portuguese Jews who were mainly engaged in the wholesale trade, greatly helped the commerce of the town. They were the first to open up trade with Spain and Portugal; they imported from the colonies sugar, tobacco, spices, cottons, etc., and they took a prominent part in the foundation of the Bank of Hamburg (1619).

Of their eminent men the best known is the physician Rodrigo de Castro who lived in Hamburg from 1594 until he died. In recognition of his valuable professional services, the senate granted him the privilege of owning real estate in the town. Other notables were: Boccario Rosales, who distinguished himself as an astronomer, the emperor conferring upon him the title of *comes palatinus*; Joseph Frances, the poet; and Benjamin Mussafa, the physician, philosopher, and linguist.

As early as the year 1627 the Portuguese Jews possessed a small place of worship, a *Talmud Torah*, in the house of Elijah Aboab Cardoso. Emperor Ferdinand II. addressed bitter complaints to the senate about this synagogue, as the Catholics were not being allowed to build a church in Hamburg at that time. But, in spite of this protest and the violent attacks of the Protestant clergy, the senate continued to protect the Jews.

In 1662 the Portuguese formally constituted themselves as a congregation with a large synagogue, Bet Israel, and chose as chief rabbi the learned David Cohen de Lara. The Hamburg Sephardic Jews took great interest in the movements of the false Messiah Shabbethai Zebi. They arranged celebrations in his honor in their principal synagogue, the young men wearing trimmings and sashes of green silk, "the livery of Shabbethai Zebi."



In 1697 the freedom of religious practice which the congregation had obtained was disturbed by hostile edicts of the aldermen, and the Jews were extortionately taxed. On this account many of the rich and important Portuguese Jews left Hamburg, some of them laying the foundation of the Portuguese congregation of Altona. Internal quarrels, and especially the withdrawal of Jacob Abensur (minister resident of the King of Poland) and his followers, were other causes of the decline of the Sephardic congregation in Hamburg.

In the meantime the German Jews had been increasing in importance and numbers, though they were not yet publicly protected by the Hamburg authorities. In 1583 twelve German-Jewish families had asked in vain for admission to the town; in the second quarter of the seventeenth century several Jewish merchants went to Hamburg, mostly from Altona, where, through the tolerance of the counts of Schaumburg, Jews had for some time been admitted. In the Danish safe-conduct (*Schutzbrief*) of 1641 granted to the Jews of Altona, protected Jews (*Schutzjuden*) living in Hamburg are mentioned.

In 1648 the council of aldermen issued an order expelling the German Jews (*Hochdeutsche Jude*) from the town. They moved to Altona, and were required to pay a monthly tax for the privilege of transacting business in Hamburg. In 1657 the Swedes invading Altona drove them out, and they, together with the other Jews of Altona, fled to Hamburg. At this time fifteen Jewish families remained in Hamburg tacitly tolerated by the senate, and out of these families, which lived under Danish protection, the Altona congregation in Hamburg was formed.

Other German Jews were admitted after 1654, under the protection of the privileged Portuguese congregation – at first only as servants of the Portuguese – and these founded the Hamburg congregation, which continued to be under the control of the Portuguese till 1671. In 1671 both the Hamburg and the Altona congregation in Hamburg placed themselves under the chief rabbi of Altona. Soon afterward the Jewish congregation of Wandsbeck with its branch congregation in Hamburg joined this union, making one congregation known as "The Three Communities."

The German Jews of Hamburg were principally engaged in retail businesses, and they soon became an important factor of the new town founded in the first half of the seventeenth century. But, having no right to live in Hamburg, they were persecuted most violently by the clergy, and their services were often disturbed. In 1697 the aldermen forced the senate to exact a large sum of money from the German Jews and to impose heavy restrictions upon them. In spite of the state of suppression in which the German Jews lived at this time there was much spiritual life among them.

In 1710 an imperial commission, which visited the town for the purpose of making peace between the senate and the aldermen, fixed the position of the Hamburg Jews by certain regulations promulgated



in the name of Emperor Joseph I. This edict became the fundamental law for the treatment of the Jews in Hamburg during the ensuing century. The German Jews were legally settled in Hamburg, and they enjoyed almost the same rights as the Portuguese.

The Portuguese, proud of their noble lineage, were very dissatisfied at being put on a level with the German Jews, and segregated themselves more and more from them. As a result of this exclusiveness, and for want of fresh accessions, their community declined in the course of the eighteenth century. It lost its leading position among the Hamburg Jews and learning and interest in Jewish affairs waned in the Portuguese community, and its institutions were neglected.

The *shehitah*, ritual slaughter of meat tax formerly under its sole supervision, went over to the German community, which in exchange had to pay to the Portuguese one-fourth (since 1856 one-eighth) of the total proceeds of this meat-tax. The principal synagogue of the Portuguese congregation was burned in the great fire of 1842; and since then they have possessed a small place of worship only, the service being maintained with all the old Spanish rites and melodies.

During the eighteenth century the three German communities of Hamburg flourished in their union with Altona and Wandsbeck. In 1811, Hamburg being incorporated in the French empire, the Jews of that town were forced by an order of Napoleon to withdraw from the congregation of the Three Communities, and to form of the three Hamburg congregations a new community which was established in the following year. At the same time the old restrictions were abolished, and full equality before the law was given to the Hamburg Jews, as to all the Jews in the French empire.

In 1814, the town being freed from the French occupation, and the senate reestablished, civil rights were again denied to the Jews, although the latter had shown great attachment to their native town. This injustice was sanctioned by the Congress of Vienna in 1815. Of all the French institutions there remained only the civil registers of births, marriages, and deaths (these were kept separately for the Jews until 1865).

In 1848 the Revolution brought about the emancipation of the Jews in Hamburg as in many other states of the German Confederation. In 1849 all members of the German-Jewish, as well as of the Portuguese congregation were free to acquire citizenship in the town. Every new Jewish settler, however, Portuguese excepted, was obliged to join the German-Jewish congregation, which formed a separate political corporation in the state. In 1864 this obligation was abolished. The management of affairs relating to public worship was transferred in 1867 to the Confederation of Synagogues for the Orthodox, and to the Tempel-League for the Reform Jews.

Hamburg became part of the German Empire in 1871 and for the next forty years, coins of 1 mark or less were issued by the empire, but larger denomination coins were minted by the states and cities.

The arms of Hamburg - the three towered city gate - was used on the city's coinage for years. The illustrated coin shows its formal treatment, with helmets above and supported by lions. The reverse, common to all city and state coinage has an eagle with the imperial crown above.

The Jewish community of greater Hamburg was the fourth largest in Germany. In 1866 there were 12,550 Jews at Hamburg and in 1933 about 19,900. The last rabbi was Joseph Carlebach, who was deported in 1942 and killed by the Nazis. In the years 1933-37 more than 5,000 Jews emigrated; on Oct. 28, 1938 about 1,000 Polish citizens were expelled. On Kristallnacht, when most every synagogue was looted and burned down, an upsurge of emigration occurred.

In 1941, 3,148 Jews were deported to Riga, Lodz, and Minsk. In 1942, 1,848 Jews were deported to Auschwitz and Theresienstadt. About 7,800 Hamburg Jews lost their lives in the Nazi era (153 mentally ill were executed and 308 committed suicide). In this period the community was led by Max Plaut and Leo Lippmann (who committed suicide in 1943). A few hundred Jews, privileged or of mixed marriage, outlived the war. A concentration camp, Neuengamme, was situated near the city. A total of 106,000 inmates passed through its gates and more than half of them perished.

On May 3, 1945 Hamburg was liberated by British troops who offered aid to the few hundred Jewish survivors. Barely four months later, on September 18th a new Jewish community was organized. It reopened the cemetery, old age home, mikveh, and hospital soon afterwards. By March 18, 1947 the community totaled 1,268, its numbers changing due to emigration, immigration, and a high mortality rate.

In January 1970 there were 1,532 Jews in Hamburg, two-thirds of whom were above 40 years old. A Jew, Herbert Weichmann was elected Buergermeister in 1965.



## Jacques Lipchitz by Alfred Werner

Chaim Jacob Lipchitz was born in 1891 in a small town called Druskieniki, Lithuania. He attended schools in Bialystok and Vilna where he became interested in sculpture. In 1909 he went to Paris, where he adopted the name Jacques.

At the Academie Julien he mastered a method of working which he used all his life. He usually began by making drawings, and then a small sketch in clay. He would then make a larger sketch, adding details and changes; then another, larger, sketch; and so on until he reached the size he wanted, and the details satisfied him. Since the clay deteriorated and could not be fired, the models were then cast in plaster, and the finished work in bronze.

Lipchitz had a wide circle of friends in the arts, including Picasso and Diego Rivera. In 1914, Rivera got together a group of friends to vacation in Majorca, but while they were there, World War I broke out. Lipchitz was not called up for service as he did not become a French citizen until 1925 so he and Rivera went to Madrid. Rivera was a cubist at that period, and Lipchitz was receptive to the cubist influence and learned much from his friend.

After Lipchitz returned to Paris in 1915, he signed a contract with Leonce Rosenberg, an outstanding dealer of cubist works, to make a series of stone figures. His career as an artist was beginning.

In 1922 Lipchitz met Albert Barnes, a wealthy American collector. Barnes showed Lipchitz his architect's drawings of the building he was constructing in Merion, Pa., to house his collection. Lipchitz was commissioned to do a series of stone lintels for the building. Lipchitz made them full size, and exhibited them in Paris before sending them to America.

At this time Lipchitz bought land in Boulogne-sur-Seine and built a house and studio. He started working on what he called "transparents". By cutting a hole in one of his sculptures, he was able to use the empty space and the light function as part of the sculpture.

In 1927, he accepted the commission to make a garden sculpture for Vicomte Charles de Noailles. The result was *Joy of Life*, a transparent, seven feet tall, of a dancing figure holding a musical instrument. Lipchitz placed it on a tall pedestal in which he installed a motor to make it turn slowly.

Striving for a more emotional content in his work, Lipchitz began to introduce more organic forms in such works as *Return of the Prodigal Son* (1931) and *David and Goliath* (1933) on which he carved a swastika on the fallen Goliath.

He was commissioned by the Popular Front government of Prime Minister Leon Blum to make a sculpture for the Paris World's Fair of 1937. He made a gigantic *Prometheus* wearing a Phrygian cap of Liberty, his chains broken, struggling with the vulture. This sculpture

was awarded a Gold Medal. After the Fair had closed, it was moved to a site on the Champs Elysees, but was later razed by the Vichy France government for its anti-Fascist message. When the Nazi armies approached Paris, Lipchitz fled to the south of France and afterwards, in 1941, went to the United States where he settled in Hastings-on-Hudson, New York.

After the war, he found that the work he had left in his studio had been preserved, and he had it shipped to New York. In 1952, Lipchitz' studio in New York was completely destroyed by fire, and much of the work he had done there was ruined. Funds for a new studio were collected by a committee, with the aid of the Museum of Modern Art, which Lipchitz repaid with sculpture.

In 1954, the Museum of Modern Art held a retrospective of Lipchitz' work. Lipchitz put together several of his chisels and had them cast. He made twenty-six *Variations on a Chisel*. He made a series of small sculptures of "found" objects - anything that took his fancy - which he had cast in bronze. He showed them in 1959 in an exhibition called *A la limite du possible*.

He developed an interest in African wood carvings which he collected. During his early period, Lipchitz frequently worked in stone. These pieces, with their sharp edges, flat planes, and solid mass came close to pure abstraction. In the 1930s, Lipchitz abandoned cubism for a baroque manner of expression. At the same time, he became interested in social and philosophical themes, as distinguished from the harlequins and dancers, bathers, and musicians he had fashioned in his youth. One of the most celebrated baroque pieces is based on the Prometheus myth. His first sketches, made about 1933, show Prometheus a triumphant figure, the guardian of the flame. The second Prometheus, slightly different in feeling, shows a warrior, still in the thick of battle and unsure of triumph. This was destroyed. Lipchitz recreated it in 1943-44 for the Brazilian government, to decorate the facade of a government building in Rio de Janeiro. The final version, made for the Philadelphia Museum of Art, the superman's battle with the vulture was Lipchitz's own rendering of the myth, since no such battle is described in ancient literature.

Lipchitz's work is represented in important museums, particularly in the United States and Israel. When the State of Israel was established in 1948, he created a triumphant sculpture, *The Miracles*, based on Jewish themes. In 1961 Lipchitz visited Israel and said he was fulfilling a dream of long-standing by bequeathing to the still-to-be-built Israel Museum, 300 of his plasters.

Lipchitz often derived inspiration from his Jewish background. Beginning in the 1930s, he frequently turned to biblical episodes or themes taken from Jewish life and history to interpret tragic or joyous events. "Man is wrestling with the Angel," he said about his *Jacob Wrestling with the Angel*. "It is a tremendous struggle, but he wins and is blessed."



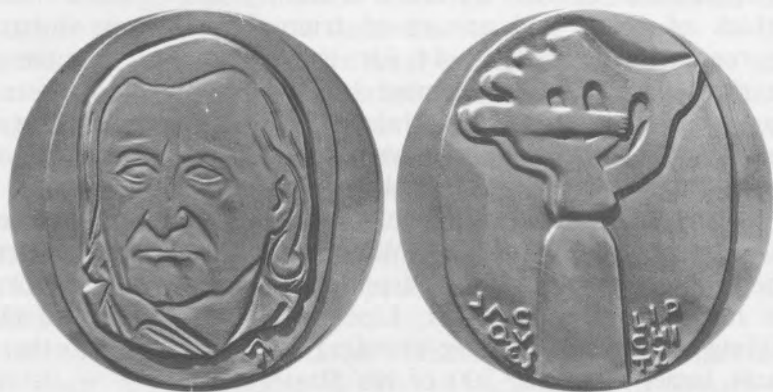
Similar sentiments are expressed in *David and Goliath*, made under the impact of the Nazi destruction. *The Prayer*, an old man swinging a rooster in the kapparot ritual, is a grim reminder of the slaughter of Jews in Europe. *The Miracle* is inspired by the happy news of the creation of the Jewish state. An exultant figure with raised arms faces the Tablets of the Law, out of which grows the seven-branched candelabrum, the finials of which might be tiny flames, or young leaf buds of a tree.

Lipchitz last work, *The Tree of Life*, an eighteen foot high bronze, was unveiled posthumously on Sept. 21, 1978, outside the Hadassah Hospital on Mt. Scopus. The sculpture consists of the interwoven formalized expressionist figures of Noah, Abraham and Isaac at the Akedah with the angel restraining the patriarch Moses in front of the Burning Bush, and rising from it a phoenix supporting the Two Tablets. Lipchitz referred to it as "the dynamics of our religion."

For his eightieth birthday, the Metropolitan Museum in New York had a large retrospective of his work. Lipchitz went to Israel to celebrate his birthday. The opening show at the Tel Aviv Museum included a large exhibition of his sculpture and drawings. He donated a set of 157 bronzes of his Paris work to the Israel Museum in Jerusalem, where a Lipchitz Gallery was constructed.

Lipchitz felt that art was a human language and that reality was the raw material of the artist. Though his early cubist work liberated him from a strict dependence on nature, he saw nature not only as the source of the content but of the form of the work of art. It is the necessity of the sculpture that determines the form, and each work has its own necessities.

Lipchitz died in Capri, Italy, in 1973 and was buried in Jerusalem.



The Jaques Lipchitz medal, designed by Andras Beck, struck 68MM size in bronze and silver was issued by *The Club Francais de la Medaille*, part of the French Mint in Paris. The obverse features an effigy of the sculptor; the reverse shows one of his works and records his name.

## Lillian D. Wald by Edward Schuman

On March 10th, 1867, Lillian D. Wald was born in Cincinnati, Ohio into a comfortable family of German-Jewish origin. Her mother and father were descendants of many generations of rabbis, merchants and professional men in Poland and Germany. They came to America in search of economic opportunity and of a freer social and political atmosphere. Her father Max, prospered as a dealer in optical goods, and eventually moved to Rochester, N.Y. where Lillian grew up.

Traumatized by the death of her older brother, and in quest of direction to her life, she became intrigued by the first nurse she met - a woman who came to tend her married sister. She was accepted by a school of nursing in New York City. Her family consented although it was not a usual career for young ladies of her social ambience. After completion of the nursing curriculum, she wished to increase her knowledge and enrolled in medical school. Early in 1893, while at the Woman's Medical College in New York, she accepted an invitation to organize home nursing classes for immigrant families on the lower East Side of New York. She encountered the trials of impoverished illness stricken new immigrants in their over-crowded tenements.

She gained support for her work and encouragement from financier and philanthropist, Jacob Schiff and his mother-in-law, Mrs. Betty Solomon Loeb. Lillian, and her friend and co-worker, Mary Brewster, sought out potential recipients of their nursing care in their own habitat. To that end they chose to live among those whom they would serve.

Lillian Wald advocated a holistic treatment method for her patients which included nutrition, sanitation and improving the unwholesome aspects of their environment. She believed that nurses should not be sent by one of the existing charities, and that there be a fee of just ten cents be charged to protect the recipient's dignity.

The House at 265 Henry Street, purchased for Wald and her nurses by Jacob Schiff, became a settlement house in 1893 as well as the headquarters of the Visiting Nurse Service. Wald continued, with her growing staff, to knock on her neighbors' doors, often climbing over the rooftops of adjoining buildings to avoid the strenuous climb up the tenement staircases, to dispense free advice on prevention of illness, and tending any stricken member of the household.

She also joined many social active organizations devoted to improving the lot of these impoverished people. She turned the back-yard of the Henry Street House into the first children's playground in the area and in 1898 helped form the Outdoor Recreation League. Public parks and playgrounds were at that time an enlightened, reformist issue. She also established the first convalescent home for women, children and workers, and helped establish the first special education classes in schools. She initiated public school nursing with

her staff visiting the classrooms to examine the health of every school age child. She spoke out for school lunches, and proper nutrition. In 1909, President Theodore Roosevelt asked her to arrange a conference on the care of dependent children.

Lillian Wald believed that mutual efforts of the privileged and the impoverished could alleviate the sorrows emanating from society's short comings. By 1913, the Henry Street Visiting Nurses Settlement had expanded to seven houses on Henry Street and two uptown branches and became a model for settlement houses throughout the country. The Henry Street Settlement House became the center for civic, educational, social and philanthropic work. Special attention was given to vocational guidance to keep teen-agers in school.

At the outbreak of the first World War, Lillian Wald was forty-seven years old and like many social workers, looked at war as a hideous wrong. Her financial backers questioned her suffragette stance with the ultimate confrontation arising during the war. At first her political views were like Woodrow Wilson's, who greeted her personally in 1914. However, when her pacifism continued unabated after he authorized American participation in the war in April 1917, (she was president of the American Union against Militarism at the time), many withheld funding her Settlement House and Visiting Nurse Service.

She did however serve as head of the committee on home nursing of the Council of National Defense, and the Nurses Emergency Council during the influenza epidemic of 1918. At her suggestion, one of her nurses became director of the U.S. Army School for Nursing.

In 1923 Lillian Wald's mother passed away, and a few months later she lost her most ardent supporter, Jacob Schiff. She suffered a heart attack and was troubled by poor health until her death in 1940.

Lillian Wald was deeply interested in people, but demanded that reform proceed from fact and sound judgment and not sympathy. She believed that the state should take responsibility for creating proper conditions for a decent and humane society. She was an important member of groups supporting passage of laws ending the use of child labor and a member of virtually all reform organizations of the day.



The illustrated medal, sculpted by A.I.N.A. member Karen Worth, for the Medallion History of the Jews in America series, portrays Lillian Wald and a group of neighborhood children on a staircase of the "House on Henry Street"

# CLUB BULLETIN



DONNA J. SIMS N.L.G.

*Editor*

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**INS OF LONG ISLAND** - INSLI has changed its meeting days from the third Thursday of the month to the second Thursday, time unchanged, beginning at 7:30 p.m. at the Syosset Library, So. Oyster Bay Road and the Long Island Expressway (Exit 43) in Syosset, NY. Summer acquisitions was the program topic at the September meeting. Reports were given of the recent held conventions, i.e., ANA and the Coliseum Coin Show. It was announced that several INSLI members were honored at the ANA dinner, including our "Moe" who had served as chairman. Program topic at the October meeting was Jewish sports figures. For the November meeting, a slide program and show and tell was featured.

**INS / ICC OF LOS ANGELES** - Old time member and newly returned Steve Davis was the speaker at the September meeting, "My Favorite Medals of Israel" his topic. It was announced that Jerry and Mary Yahalom were presented the Numismatic Ambassador Award at the last Golden State Coin Show. This prestigious award is presented to deserving numismatic individuals by Krause Publications. David Gursky spoke at the October meeting of his recent world trip that had numerous stops in the Far East and ending in Basel, Switzerland, where he participated in the Herzl Centennial.

**INS OF MICHIGAN** - "Civil War Tokens and Confederate Money - with a Jewish Flavor" was the program topic by many sulkes at the September meeting. Many not only talked about the tokens but also displayed numerous metal tokens from bawdy houses. Jack Schwartz obtained a video program entitled "Kristalnacht, November 9, 1938", which was commentated by Eric Severeid, for the October program. Kristalnacht is German for "Night of the Broken Glass." (This was a deliberately engineered attack on Jewish owned property and

synagogues all over Germany and Austria. This marked a turning point for Jews in Germany and Austria. No independent Jewish life was possible from that time on).

**INS OF NEW YORK** - September was the welcome back meeting. Exhibit topics, all numismatic items should have an Israeli and/or Jewish theme to them, were: letter was "I"; topic was the pomegranate; calendar items were Elul, Selihot, Rosh Hashana, Tishri, Shabbat Shuvah and Yom Kippur. A challenge was given to each in attendance: "can you bring one numismatic item with all three categories - letter, topic and calendar item. For October, the letter was "J"; topic was "ears of barley"; and calendar items were Tishri, Sukkot and Simchat Torah. For November the letter was "K"; the topic was a "chalice"; and calendar items were Heshvan Balfour Day, Election Day, Veterans Day and Thanksgiving.

**MOMENTS IN THOUGHT:** "Enjoy the moment, Yesterday is history, Tomorrow is a mystery, Today is a gift, and That is why we call it the present!" (Unknown) . . . "We give advice, but we cannot give the wisdom to profit by it." (I. Rochefoucauld) . . . "We can say 'Peace on Earth,' we can sing about it, preach about it, or pray about it, but if we have not internalized the mythology to make it happen inside us, then it will not be." (Betty Shabazz) . . . One life has value so long as one attributes value to the life of others, by means of love, friendship, indignation, and compassion. (Simone de Beauvoir) . . . "If a little labour, little are our gains. Man's fortunes are according to our pains." (Robert Herrick) . . . "A bell is not a bell till you ring it, A song is not a song till you sing it, Love in your heart is not put there to stay, Love is not love till you give it away" (Anonymous) . . .

**COMMENTS FROM DJS:** With this issue, all of the special holidays should be behind us: Chanuka, Christmas and New Years. Whatever your persuasion, I do sincerely hope all were enjoyable and a happy and safe season. As we embark on another new year, for those of you who do make resolutions, please add attending your monthly coin club meetings as one. Also with this issue begins a new year for me as editor of the "AINA Club Bulletin", my 19th. Just imagine, 18 years are now over and the 19th begins! Be well, be happy. . . .



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# ISRAEL'S 50th ANNIVERSARY COMMEMORATIVES

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Maximum Mintage

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3,000

10,000

10,000



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